/25 cont./

793 and to receive the title of Cheikh, with the advantages which
* 795 that confers. While waiting, he works at hoeing and clearing
244 land without counting or measuring all the lands capable of pro-
[555] ducing the groundnuts which make up the fortune of his mara-
bout.

It is this way of colonizing the lands, and more particularly the new lands, which has made the brotherhood play an important role in the economy of Senegal in recent years. The Murid marabouts have been and remain clearers /26/ of land and large-
[433] scale producers of groundnuts. It can be estimated that they alone produce a little more than half of the total harvest of the Territory.

793 This brilliant picture is nevertheless not without shadows.
* 795 Even though the influence of the Murid leaders is not dangerous
518 on the political level as a consequence of the good understanding which exists between them and the Administration, even though there is no reason to fear that they may incite the members of the brotherhood to insubordination, their presence in the villages does pose problems. There are problems when they have settled in villages whose chiefs are not Murids (if not, sometimes, anti-Murid). In these cases it often happens that there are collisions
● [622] between the customary chiefs and the Murid marabouts, principally since the reforms of 1945 which diminished considerably the powers of the chiefs and their prestige in the eyes of the people at a time when the influence and glory of the marabouts were
[632] increasing. Many times the Murids of a canton want to obey only their religious leader and willfully ignore the canton chief. In addition, in the face of the invading agricultural activity of the Murids, the non-Murid populations stiffen themselves more and more and try to resist their agrarian encroachments. That sometimes creates quarrels; indeed it even provokes violent disorders which have to be arbitrated or stopped.

793 On the other hand, the recent political evolution which is
* 795 resulting in giving the right to vote to all Senegalese men and
226 all Senegalese women has prompted the politicians to seek the collaboration and friendship of the Murid leaders... so that they

/375 cont./

369 166 [574] 425 [623] He works the lougan (1) of his host; after a few months he

1. Lougan; a Wolof term signifying a cultivated field.

obtains a little grant of land from the head of the village; he builds a hut, and often his family joins him and comes to share his life. Diakhaté and Keur-Issa-Bambara grow. The new settler takes advantage of the inactivity that the dry season imposes on him by offering his services temporarily to the urban establishments. Each year he divides his activities, which become half-urban, half-rural. If stable employment is offered to him in the city, he leaves the care of his lougan to his family and devotes himself entirely to his new activity. [484] For a few months he will accept this daily travel, but he has no deep attachment in the village that welcomed him earlier; tired of his long daily journeys, perhaps also pushed by a kind of pride in becoming a city dweller, he will finally, he and his family, leave the rural life and settle in the huts of the native quarters of Thiés.

369 241 Perhaps he retained a little lougan in the village? His family will come to maintain it each year. Perhaps he exchanged it for a field located in the vicinity of his new establishment? In general, because of a kind of peasant atavism, he always keeps a little bit of ground near his quarter. The harvest [451] will give some protection against possible shortages; the sale of the products of the soil will be a considerable balance when enforced idleness or lack of money occurs.

369 621 The period of the maximum development of Keur-Issa-Bambara is set by the old people in the decade 1910-1920. This swelling of the population often required splitting the village in two. For reasons of familial misunderstandings or the necessity of being nearer to fields too far away, this disassociation was brought about in several hamlets (at

[17]

The Village of Cambérène (Dakar)

361
175 The village of Cambérène was founded about 1885 by the gathering of tabilés [disciples] around their teacher, Li Mamou Laye Thiaw, who had set up his dwelling near the watercourse Der Gui N'Dargou to the northeast of Yoff (east of the present gardens of the Government).

731
175 Li Mamou died in 1909, and his brother, Seydina Issa Laye Thiaw, succeeded him at the head of the small zaouïa, which
● 622 in 1914 was the victim of an epidemic of the plague.

Seydina Issa decided, as is generally done in such cases, to change the location of the little village.

361 Considering his first location unfavorable, being too near the Niaye, he decided to establish it in the open air in front of the heights of the string of littoral dunes on the very edge of the sea, which should, he thought, be healthier.

[369] Having ascertained that in Dakar an effort was made to align the houses and to put straight and wide streets between them, he resolved to order that, in establishing the new village, the

[346] center of the site was to be the mosque, which, first constructed of wood and straw, was replaced in 1939 by a handsome edifice of masonry.

To the north and south of the mosque, Seydina Issa laid out two parallel avenues east to west. He placed the dwellings of his family facing the entrance of the mosque, leaving open a large space which he had reserved to the east; at right angles to the principal streets, some north-south streets were laid out, and each family put its dwellings in the form of a U opening on the principal streets.

[18] [Fig. 1. appears here.]

The arrangement was subsequently respected, and the most recent of the 28 land-grants open on a third east-west avenue.

The curious fact of this very precise outline is not noted when one arrives at Cambérène by the road, nor when one goes about on foot within the village, and even the diagram on the map on a scale of 1/50,000 does not make it stand out. Thus, it was a